

# CHRISTIAN NEWS FROM ISRAEL

JERUSALEM



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# CHRISTIAN NEWS FROM ISRAEL

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EDITED BY DR. CH. WARDI

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GOVERNMENT OF ISRAEL  
MINISTRY OF RELIGIOUS AFFAIRS  
JERUSALEM

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## CHRONICLE OF EVENTS

### BRITISH INTER-CHURCH PILGRIMAGES TO ISRAEL

On 10 June, a conference was held at the Ministry for Religious Affairs on the planning and organization of pilgrimages from Britain to the Holy Land; the participants were Anglican and Presbyterian senior clergymen and representatives of the Government Tourist Corporation and of the Ministry for Religious Affairs. The conference was called on the occasion of a visit to Jerusalem of the Rev. Arthur E. Payton, Honorary Secretary of the Inter-Church Travel Organization, affiliated to the British Council of Churches. Rev. Payton, who during the tourist season of 1958 had sent to Israel seven groups of pilgrims, said that in Britain the pilgrimages were considered a success both in their spiritual and sightseeing aspects and that in his future groups he intended to include Episcopalian pilgrims from the United States.

### VISIT OF MARONITE ARCHBISHOP OF TYRE

On 15 June, His Grace Kyr Michel Doumit, Maronite Archbishop of Tyre in the Lebanon, crossed into Israel at Rosh Hanikra, the Israel-Lebanese frontier post, on a pastoral visit to the Maronite communities residing in this country. At the border he was met by Catholic and other clergymen, Government officials and local notables. His Grace spent two weeks with his flock.

It may be recalled that the Maronite Archdiocese of Tyre includes the district of Galilee in Israel territory. The Maronite convent in Jaffa is directly dependent on the Mother House in the Lebanon.

### NEGRO CLERGYMAN LECTURES IN TEL AVIV

On 18 June, the Rev. James H. Robinson, D.D., and Rabbi Israel Mowshowitz, Ph.D., Director and Associate Director of the Study and Work Camp Project on Africa, sponsored by Columbia University and the Jewish Theological Seminary of New York, arrived in Israel. They were on their way home from Africa where they had spent six weeks with a group of sixty students from forty-one American colleges. The purpose

of their trip to the African countries was "to prove to Africans that there are people in the United States who are sincerely interested in helping them without exploiting them."

While in Jerusalem, the visitors were received by President Ben-Zvi. In Tel Aviv, the Rev. Robinson delivered a lecture on "Israel and the future of Africa", in which he said that Israel—the only "Western" nation considered by Africans without dislike or suspicion — could play an important part in helping African nations develop their intellectual and other potentialities.

Mr. Robinson is a Negro Presbyterian Minister, founder and pastor of the Church of the Master, and Director of the Morningside Community Centre in Harlem, New York. He is also an active member of the National Conference of Christians and Jews. He has published *Road without Turning*, an autobiography, and *Tomorrow is Today*.

#### GROUP OF SEVENTH-DAY ADVENTISTS VISITS ISRAEL

On 19 June, a group of sixty Seventh-day Adventists, headed by Pastor John Hayward of Connecticut, arrived in Israel after an extensive tour of the Arab countries. The party spent five days here visiting historical and biblical sites. While in Jerusalem, they attended a service held in their chapel, at that time in charge of Pastor J.J. Combrinck of South Africa.

It may be recalled that Seventh-day Adventists observe the Sabbath and a certain number of biblical injunctions: this accounts for their choosing to stay in *kosher* hotels. The Sabbath day ("from sunset to sunset") was spent at the Carmelia Court Hotel in Haifa, where they held a Sabbath school and preaching service in the morning, and a vesper service (resembling the Jewish *havdalah*) at sundown.

The Adventist movement began in the early decades of the 19th century in England and in the U.S.A. Led by William Miller, the Adventists stirred America with the message that Christ would come in 1844. When this coming failed to take place, the movement melted away. However, one of the groups decided to re-study the prophecies and, in the course of its search for clearer light, caught the vision of a world to be warned before the Advent. Accepting the Sabbath theory from the Seventh-day Baptists, it became, under the leadership of Captain Joseph Bates, the nucleus of the present Seventh-day Adventist Church. For a considerable time one of its most important spiritual leaders was a woman, Ellen G. White, who died in 1917.



## BAPTIST LITERATURE IN HEBREW

On 20 June, *The Church of Our Fathers* by Roland Bainton appeared in a Hebrew translation at the Dugith Publishing House, Tel Aviv, under the auspices of the Baptist Convention in Israel. Translated by Mr. Svi Rin from the second 1950 edition, the volume is illustrated with reproductions of old woodcuts and etchings.

This work is the fifth in a series of Hebrew translations which are being published by the Baptist Convention in Israel; there have already appeared C.S. Lewis' *Miracles*, *Logic of Belief* by D.E. Trueblood, *Roger Williams* by C. S. Longacre, and *The Mission of Israel* by H. C. Goerner.

## MINISTER AND DEPUTY MINISTER FOR RELIGIOUS AFFAIRS RESIGN THEIR POSTS

On 24 June, Mr. Haim Moshé Shapiro, Minister for Religious Affairs, resigned his post as Cabinet Minister in the present Government, in protest against the Cabinet's decision to have children of mixed marriages registered as Jews upon declaration by their parents that the children are Jewish. This decision, according to spokesmen of the religious parties, was against the principles of the *halakha* (Jewish religious law). Mr. Shapiro had been a member of the Government since the establishment of the State, and Minister for Religious Affairs since 1951.

In accordance with Israel constitutional practice, the Minister's deputy, Mr. Zerah Warhaftig, also left the Ministry for Religious Affairs, of which he had been in charge for the last seven years.

## METROPOLITAN ISIDOROS BACK IN ISRAEL

On 29 June, His Grace Archbishop Isidoros, Metropolitan of Nazareth, returned to Israel from Greece, where he had spent his vacation. While in Athens, the Archbishop delivered lectures at the University and in a number of theological seminaries on the subject of Israel and its Orthodox Church. According to His Grace, there is at present a strong religious revival in Greece among the younger generation who show a very keen interest in the Holy Land.

## DAY OF THE VISITATION IN EYN KEREM

On 2 July, the church of the Visitation in Eyn Kerem was the scene of a ceremony commemorating the event of the Virgin's visit to her cousin Elizabeth. High mass was celebrated by the Most Rev. Father Firmin Lopez, Procurator-General of the Custody of the Holy Land, who

for the occasion crossed from the Old City together with a number of Franciscan Fathers and the entire Terra Sancta choir. The recently re-decorated church was filled to capacity, as about one thousand worshippers attended, including pilgrims from many parts of the country and members of the Diplomatic Corps.

#### "GRADUATE WORKSHOP IN THE LAND OF THE BIBLE, 1958"

On 2 July, the "Graduate Workshop in the Land of the Bible, 1958," led by Professor Abraham I. Katsh, arrived in Israel for a six weeks' study tour of the country. The "Workshop", composed of sixteen professors of various American universities and theological seminaries, attended a large number of lectures which had been organized for them in various parts of the country by the Jewish Agency's Department for Education and Culture in the Diaspora. Seminars were specially conducted for their benefit with the participation of professors of the Hebrew University, members of other institutions of higher learning, and Government officials. Furthermore, extensive excursions and field trips were arranged to give the visitors a more direct and intimate knowledge of the geography, history and archaeology of Israel as well as of her cities, villages and settlements. While in Jerusalem, the "Workshop" attended lectures on the history and present problems of the Christian Churches and Communities in the Holy Land.

#### FIRST PASTORAL VISIT OF GREEK ORTHODOX PATRIARCH

On 10 July, His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, arrived in Israel on his first pastoral visit to this country. He was met at the Mandelbaum Gate by the Metropolitan of Nazareth and the entire Greek Orthodox clergy, the Greek Consul-General and members of the Soviet Embassy, as well as by senior officials of the Ministries for Foreign and Religious Affairs. Upon his arrival, the Patriarch paid visits to the Ministry for Religious Affairs, the Mayor and the District Commissioner of Jerusalem. In the evening, he was the guest at a reception given in his honour by the Ministry for Religious Affairs. The following day, His Beatitude left Jerusalem and travelled via Lydda to Haifa and Galilee, where he visited Nazareth, Cana and other villages. In Nazareth, the entire Orthodox population came out to welcome their Patriarch.

His Beatitude was also scheduled to visit Jaffa and Tel Aviv, where he intended to meet the Orthodox Community and his Jewish friends;



however, owing to the unsettled situation in the Hashemite Kingdom he had to cut short his visit and, on 15 July, re-crossed into Jordan.

#### CONSULAR MASS FOR FRANCE AT NOTRE-DAME IN JERUSALEM

On 13 July, on the eve of the French national holiday, a solemn mass was celebrated in Jerusalem in the presence of M. André Favereau, Consul-General of France. This ceremony, which traditionally had been held in the beautiful Crusaders' church of St. Anne, was this year performed in the church of Notre-Dame de France, as the French Consul-General would not travel to the part of the City held by Jordan. The Rev. Father Laurent, Superior of the Notre-Dame monastery, was chief celebrant. Among those present were members of the consular corps of Jerusalem, representatives of the clergy, and senior Government officials.

#### "NEW FRONTIERS TOUR" BRINGS AMERICAN VISITORS TO ISRAEL

On 13 July, a group of twenty-one American clergymen, educators and civic leaders arrived in Israel, after an extensive tour of the Arab States. The group was led by Mr. Sanford Griffith of New York, Director of the African Studies Centre of the New School of Social Research, and Dr. O. Walter Wagner, Executive Director of the Metropolitan Church Federation of Greater St. Louis. During their eleven-day stay in the country, they visited the cities of Jerusalem, Tel Aviv, Rehovoth, Beer-sheba, Haifa, Acre, Nazareth and Tiberias, as well as the Arab villages in the so-called "Triangle".

A Negro member of the group, Mrs. Vivian Mason, remained in Israel for an additional week. She evinced particular interest in Yemenite settlements and in the new immigrants from India. While in Tel Aviv, she delivered a public lecture on "The Contribution of American Negroes to American Culture".

#### THE PRESIDENT AND MRS. BEN-ZVI VISIT THE NETHERLANDS AND BELGIUM

On 14 July, the President of the State of Israel, Mr. Izhak Ben-Zvi, and Mrs. Ben-Zvi, left the country by air to pay a State visit to the Netherlands and Belgium. They were accompanied by Dr. Walter Eytan, Director-General of the Israel Ministry for Foreign Affairs, and Lt-Col. Joseph Carmel, A.D.C. On arrival at Schipol Airport, the distinguished guests were greeted by Mr. Willem Drees, Prime Minister of the Netherlands, and by Mr. van Tomningen, Master of Ceremonies to Her Majesty Queen Juliana,

as well as by representatives of Jewish organizations in the Netherlands. On the following day, they were invited by Her Majesty and His Royal Highness Prince Bernhard to a State luncheon. The same evening, the President of Israel was himself the host at a banquet given at the Israel Embassy in the Hague in honour of the Queen and the Prince Consort.

On 17 July, the President and Mrs. Ben-Zvi left for Belgium. At Melsbrok-Bruxelles, Prince Albert, brother of His Majesty King Baudouin, was present to welcome them, together with Mr. Camille Huysman, President of the Belgian Parliament, and Mr. Pierre Gigny, Minister for Foreign Affairs. The President and Mrs. Ben-Zvi lunched on that day with His Majesty and paid a visit afterwards to Her Majesty the Queen Mother Elizabeth.

In Brussels, too, they made a tour of the Exhibition, and were entertained there at a luncheon given by Baron Moens de Ferning, the Commissioner-General. By a happy coincidence, among the guests at the luncheon, was His Exc. Mgr. Georges Hakim, the Greek Catholic Archbishop of Galilee, who was on his way home to Israel from Lourdes.

#### NEW LATIN CHURCH TO BE BUILT IN RAMEH

On 15 July, the corner-stone was laid for a new church to be erected in the Galilean village of Rameh. The church, 20 metres long and 10 metres wide, will be dedicated to St. Anthony of Padua. The ceremony was attended by His Beatitude the Latin Patriarch, the Governor of Galilee, a senior official of the Ministry for Religious Affairs, and many priests and nuns. After the blessing was given to the foundations, a document recording the event and bearing the signatures of those present at the ceremony was inserted and sealed in the corner-stone.

Rameh is a large village in Upper Galilee with a mixed population of Druzes, Melkites and Latins, altogether some 2300 souls.

#### ISRAEL CHRISTIANS TRAVEL TO LOURDES

On 22 July and 19 August, groups of forty and forty-five Israel Christians left for a pilgrimage to Lourdes to take part in the celebration of the 100th anniversary of the visions of Bernadette Soubirous. The groups were organized by the Greek Catholic Archbishop of Galilee, Mgr. Georges Hakim, who led one of them: the other was led by Father Nathanael of Nazareth. The pilgrims visited Athens, Rome, Lourdes, Paris and Brussels, and returned to Israel during September. Among the participants was Mr. Masaad Kassis, a Catholic Member of the Knesset.



#### VISIT OF FATHER MARIE-BENOÎT

On 24 July, the Rev. Father Marie-Benoît, a Capuchin, whose gallant activities on behalf of the Jews during the German occupation of France and Italy merited him the nickname of "Father of the Jews", arrived in Israel as the guest of the Jewish Agency and the Ministry for Religious Affairs. During his fortnight's stay in the country, the Rev. Father was brought in touch with numerous personalities, but he was particularly happy to meet some of those whom he had saved from certain death. While in Jerusalem, he was the guest at a reception given in his honour by the Ministries for Foreign and Religious Affairs.

From Philip Friedman's book, *Their Brothers' Keepers*, in which Father Marie-Benoît is described as "one of a score of giants who strode across the slaughter-house that was Occupied Europe, aiding those whom the rest of the world cynically abandoned to the Nazi guillotine," we obtain the following details. At first he helped to smuggle Jews out of France into Spain and Switzerland. When the Germans occupied the French Free Zone, he helped thousands of Jews to flee to the Riviera and Haute-Savoie, which were under Italian occupation. As a consequence of German complaints, he was summoned to Rome, yet there, after an audience with the Pope, he drew up plans for the transfer of 50,000 Jews to Morocco, Algeria and Tunisia. These plans were foiled by the German military occupation of Italy; but Father Marie-Benoît continued his dangerous work under the nose of the Gestapo until 1945.

#### ISRAEL SCHOLAR DISCUSSES CHRISTIAN MUSICAL TRADITION IN LIEGE

On 29 July, a lecture on "Gregorian and Byzantine tradition in Jewish popular songs and liturgical tunes" was delivered by Dr. Leo Levi of Jerusalem at the 11th Congress of the International Council for Folk Music which was held in Liège. The lecture was illustrated by old Jewish tunes, recorded in Greece, Italy, the Netherlands, and elsewhere.

According to Dr. Levi, the Jewish tunes in question, which had been faithfully preserved by oral synagogical tradition since the later part of the Middle Ages, should be considered as basic material for the study and possible reconstruction of mediaeval music, from which both Jewish and Christian tunes originated. His contention aroused considerable interest, especially among members of the clergy present. As a result, he was invited to cooperate with the Institute of Mediaeval Musicology of the University of Amsterdam.



It may be mentioned here that Dr. Levi also took part, as an Israel representative, in the third International Congress of Sacred Music which was held in Paris last year. His contribution to the work of that Congress was concerned with the Jewish origins of Christian chants.

#### THE DAY OF ST. CLAIRE

On 12 August, the Sisters of St. Claire in Jerusalem celebrated the Day of their Foundress. On the occasion, several religious manifestations took place in the Sisters' convent which attracted numerous guests and visitors. Early in the morning, conventual mass was celebrated by the Most Rev. Father Alfredo Polidori, Custos of the Holy Land. This was followed by a solemn mass, chanted by the Very Rev. Father Jean-Joseph Alliot, Custodial Vicar, in the presence of M. André Favereau, Consul-General of France. In the afternoon, the panegyric of the Saint was pronounced by the Rev. Father Pineau, Visitor-General of the Company of St. Sulpice. After the sermon, the blessing of the Holy Sacrament was given by His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem.

The Community of St. Claire in Jerusalem, numbering some twenty members, is chiefly devoted to prayers of intercession. Their convent is situated close to the armistice lines: in fact, its eastern wall forms the frontier between Israel and Jordan. The Sisters are thus in a unique position to mount their "guard" and to pray for the peace of Jerusalem.

#### ASSUMPTION IN JERUSALEM

This year being a Marian Year (on account of the centenary of Lourdes), Assumption was celebrated with particular solemnity throughout the world, and especially in Jerusalem. In accordance with the desire of the Supreme Pontiff, the feast was preceded by public prayers for the peace of the world, which were said at the church of Notre-Dame de France every evening for nine days.

On 15 August, solemn high mass was celebrated in that church by the Very Rev. Father Pineau, Visitor-General of the Company of St. Sulpice, in the presence of M. André Favereau, Consul-General of France. On the same day, pontifical mass was celebrated at the church of the Dormition by the Right Rev. Abbot Rudloff. In the evening, His Beatitude the Latin Patriarch of Jerusalem gave the blessing of the Holy Sacrament at the church of Notre-Dame de France.

## INTERNATIONAL BIBLE CONTEST

On 19 August, an International Bible Contest was held in Jerusalem, at which national champions of the following fifteen countries took part: Argentina, Austria, Brazil, Colombia, Finland, France, Holland, Israel, Italy, Luxembourg, Malta, South Africa, Sweden, Uruguay, and the U.S.A. The Italian competitor, a woman, before leaving for Israel, was received in private audience by the Pope, who asked her to convey his greetings to the contestants.

The main emphasis in the contest was laid on knowledge of the text rather than on textual interpretation. The winner was Amos Hakham, a thirty-year-old Jerusalem clerk. The second prize went to Miss Simone Dumont of France and the third to Mrs. Irene Santos of Brazil. The five-man jury, presided over by Justice Cheshin of the Supreme Court, included Father Robert North, S.J., Director of the Pontifical Biblical Institute, and the Rev. Robert Lindsey of the Baptist Congregation.

## NEW ARMENIAN PARISH PRIEST

On 19 August, the Rev. Father Ohan Kabakian, a member of the Armenian Jerusalem Brotherhood of St. James, arrived from the Old City to take up his post of pastor of the Armenian communities of Haifa and Galilee. There are about 600 Armenians in the northern district of Israel, chiefly in Haifa, but also in Nazareth, Rameh, Acre, Athlit, and elsewhere. Apart from the farming community of Athlit, most Armenians in this country are artisans.

## MINORITIES FOLKLORE EXHIBITION IN ACRE

On 20 August, an exhibition was opened at the Municipal Museum in Acre, showing the folklore of the Moslem, Christian and Druze Communities in Israel and including that of the Bedouin and Circassian minorities. The exhibits were divided into four categories: agricultural implements, dress, household utensils, social life and public services. The exhibition, sponsored by the city of Acre and the Ministry for the Interior, was housed in Hamman el-Basha, the Turkish baths built by Ahmad Pasha el-Jazzer, who ruled the town at the time of Napoleon. Some 120,000 persons had visited the exhibition by the end of December.

## CENTENARY OF CHARLES DE FOUCAULD CELEBRATED IN ISRAEL

On 9 September, the followers and admirers of Father Charles de Foucauld (Charles de Jésus), commemorated the hundredth anniversary

of his birth. It may be recalled that Father Charles spent some three years in the Holy Land, principally in Nazareth, where, as part of his spiritual itinerary, he performed the duties of a servant to the poor Sisters of St. Claire. On the anniversary, a pilgrimage was organized by the "Lay Confraternity of Father de Foucauld" which brought to the Holy Land eighty pilgrims, mainly from France. After spending some time in Nazareth, the pilgrims visited a number of kibbutzim and other institutions of modern Israel.

#### NEW LATIN PRO-VICAR FOR ISRAEL

On 19 September, the Rev. Don Hanna Kaldany was appointed by the Latin Patriarch of Jerusalem to be his pro-vicar general in Israel. This is the first time that an Arab-speaking Latin clergyman has been appointed to fulfil such an important function in Israel. The Rev. Don Kaldany was born in Jerusalem and educated in Jaffa. He studied in Rome and, after graduating *in utroque* from the Lateran Athenaeum, he took up service as President of the Latin Ecclesiastical Court in Nazareth, and deputy to Mgr. Vergani, the Latin Patriarch's representative and vicar-general in Israel.

#### FEAST OF THE HOLY CROSS IN JERUSALEM

On 28 September (15, old style), the feast of the Holy Cross was celebrated with great solemnity by the Orthodox Communities of Israel in the old monastery of the Holy Cross in Jerusalem. For the first time since the establishment of the State, it was possible to perform the liturgy in the crypt of the church where, according to tradition, had grown the tree from which the cross was made. His Grace Metropolitan Isidoros officiated. Among those present were members of the Orthodox Churches from various parts of the country, representatives of the Russian Ecclesiastical Mission, officials of the Government and the United Nations, and members of the Diplomatic Corps.

It may be recalled that the monastery of the Holy Cross, according to tradition, was built in the fourth century, but was subsequently destroyed and rebuilt several times. Its present fortress-like shape dates back to the Middle Ages, probably to the twelfth century. For more than a thousand years, the monastery had been the property of the Church of Georgia. In the 17th century, finding themselves in financial straits, the Georgian monks sold it to the Greek Orthodox Patriarch Dositheos (1669-1707).



## JUBILEES AT THE CUSTODY OF THE HOLY LAND

On 29 September, the Rev. Father Joseph Cortés, O.F.M., celebrated the fiftieth anniversary of his religious profession. Formerly he was President of the Holy Sepulchre and later Guardian of Bethlehem, Jaffa and Nazareth; at present he is President of the Franciscan convent of Tiberias.

A fortnight earlier, another Spanish Franciscan Father, the Rev. Father Augustin Arce, celebrated a similar jubilee. Father Arce, who has been in this country for more than 36 years, is the librarian of St. Saviour's in the Old City, and probably the most learned historian of the Custody of the Holy Land.

The Editor of this Review sends to both veterans his hearty congratulations and best wishes on the occasion of their celebrations.

## DELEGATION OF BRITISH COUNCIL OF CHRISTIANS AND JEWS VISITS ISRAEL

On 1 October, a delegation of the Council of Christians and Jews of Great Britain, headed by the Venerable Archdeacon of Oxford, Carlyle Witton-Davies, Chairman of the Executive Committee of the Council, arrived in Israel for a ten-day visit. The party toured the whole country and showed great interest in the achievements of the past ten years. While in Jerusalem, they were received by President Ben-Zvi and were guests at a reception given in their honour by the Jewish Agency and the Ministry for Religious Affairs. The Ven. Witton-Davies, who had lived in Palestine from 1945 to 1949, said that their visit and inquiry into matters affecting the integration of the various national and religious minorities in Israel would surely contribute to further goodwill and co-operation between Christians and Jews in both countries in pursuance of the ideas of their common heritage.

## DEATH OF POPE PIUS XII

On 9 October, the news reached Israel of the death of Pope Pius XII. Almost instantaneously the Catholic Communities of all rites went into mourning, and the Latin Patriarch of Jerusalem ordered prayers and services to be held for the soul of the illustrious deceased.

On learning of the sad event, President Ben-Zvi addressed to the Heads of the Greek Catholic and Latin Communities messages of condolence in which he requested that his deep sympathy be conveyed to the members of the respective Communities. The President also requested the Israel

Ambassador in Rome to convey his condolences to Cardinal Tisserant, Dean of the Sacred College. Cardinal Masella, Camerlingue, in reply, asked that the sincere appreciation of the Sacred College be conveyed to the President. Echoing the feelings of many Jewish refugees saved from death or torture through the instrumentality of Pius XII, messages of condolence were also sent to the Vatican by the Chief Rabbis of Israel.

Memorial services were held by the Catholic Communities of all rites in Jerusalem, Haifa, Nazareth and Jaffa. The ceremony performed at the church of St. Anthony in Jaffa was attended by members of the Diplomatic Corps residing in Tel Aviv, Government officials, and representatives of the municipal and military authorities. His Exc. Mgr. Georges Hakim, Greek Catholic Archbishop of Galilee, pronounced the funeral sermon.

#### ELECTION OF POPE JOHN XXIII

Late in the evening of 18 October, information was received in Jerusalem of the election of Cardinal Angelo Giuseppe Roncalli as Pope John XXIII. As soon as the news was communicated to the Fathers of the Terra Sancta College, a joyous peal of bells was heard from their chapel, and was quickly repeated by other Catholic churches of the Capital.

The following morning, President Ben-Zvi dispatched to His Holiness, both in his own name and in the name of the entire Israel nation, a message of greetings in which he expressed the hope that "his reign may witness humanity enjoying that peace between men and nations which had been the vision of the prophets." A message of good wishes was also sent by the Chief Rabbi of Israel.

The Pope's reply to the President was conveyed through Mr. Eliahu Sasson, Israel Ambassador to the Quirinal. The Pope also officially informed President Ben-Zvi of his election, and the President sent his congratulations.

The coronation ceremony was attended by Ambassador Sasson, who was appointed for the occasion to be "Special Delegate of the Government of Israel". This courtesy, too, was acknowledged by His Holiness.



The new Pope was born on 25 November 1881, in the village of Sottol-Monte in the diocese of Bergamo. He commenced his studies in Bergamo and continued them in Rome, where he was awarded the degree

of Doctor of Philosophy in 1904; at the same time he took holy orders. In 1905 he started to teach at the seminary in Bergamo, and in 1921 was entrusted by Pope Benedict with the reorganization of the Congregation *de propaganda fide*. In 1925, as titular Bishop of Areopolis (the ancient Rabba of Transjordan), he was appointed at first Apostolic Visitor and then Apostolic Delegate to Bulgaria. He was consecrated Archbishop of Mesembria in 1939 and appointed Apostolic Delegate to Greece and Turkey. In 1944, he was sent as *nuncio* to Paris. When he was made a Cardinal in 1953, he left his diplomatic career to become Patriarch of Venice.

Pope John XXIII visited Palestine in 1906, when he was secretary to the Bishop of Bergamo.

#### PRESIDENT BEN-ZVI VISITS ABU GHOSH CHURCHES

On 5 November, the President and Mrs. Ben-Zvi paid a visit to the Crusader's church of Abu Ghosh, now the property of France. They were received there by Monsieur André Favereau, Consul-General of France in Jerusalem. Father Jean-Roger of Notre-Dame de France acted as their guide in fluent modern Hebrew.

Later, the President and Mrs. Ben-Zvi also visited the sanctuary of Notre-Dame Arche d'Alliance, where they were welcomed by the Rev. Father Joseph Revoil and his sister, who is the Mother Superior of the convent attached to the church.

#### THE REV. PARKEN ABADIAN BACK FROM ETCHMIADZIN

On 8 November, the Rev. Father Papken Abadian, Armenian Patriarchal representative in Israel, returned from his trip to Soviet Armenia, where he spent about eighteen days. Father Papken had gone to Armenia at the invitation of the Katholikos Vazken I to attend the celebration of the latter's fiftieth birthday. In order to reach Etchmiadzin, he had to travel first to Paris, then to Moscow, and finally to Yerevan, the capital of Soviet Armenia.

Father Papken was very much impressed by the state of the Armenian Church which, he thought, was in the process of revival. He was pleased to see the ancient cathedral of Etchmiadzin restored to its pristine glory, to find seminaries and other religious institutions reopened and many young people, both cleric and lay, thronging the churches once again.



## THE GREEK ORTHODOX PATRIARCH IN LYDDA AND JAFFA

On 15 November, His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, resumed his pastoral visit of Israel, which had been interrupted two months earlier (see page 6). He was accompanied by the Archbishops of Pella, Madaba and Nazareth and by nine other members of the Hagiotaphytic Confraternity. While in the Capital, he performed the liturgy at the chapel of the Russian Ecclesiastical Mission; and on that occasion, on behalf of Patriarch Alexis of Moscow, he consecrated Father Nicodeme Rakov as Archimandrite.

The following morning, His Beatitude celebrated the liturgy in the church of St. George in Lydda. As this was the Day of the Translation of the Body of St. George, large crowds of Orthodox and other Christians from all parts of the country gathered in the church. Among those present were Greek, Russian, British, American, Canadian, Australian and other diplomats, as well as senior Government officials.

The Patriarch spent the evening at the home of Mr. and Mrs. Lutfallah Hanna, where a large reception was held in his honour and was attended by the British, French, Russian, Yugoslav, Polish and Australian envoys as well as by the Greek Diplomatic Representative and Dr. Kahana, Director-General of the Ministry for Religious Affairs. On Monday morning, His Beatitude performed the liturgy at the church of St. George in Jaffa. Later on, he paid his respects to the Mayor of Tel Aviv-Jaffa and to the District Commissioner, and then attended a luncheon which was given in his honour by the Greek Orthodox Community at the Dan Hotel, Tel Aviv.

## AFRO-ASIAN SEMINAR ON CO-OPERATION

On 15 November, a three months' seminar on co-operation was opened in Tel Aviv by Dr. Henrik Infield, Visiting Professor of Co-operation at the Hebrew University, and Director of Studies of the seminar. The project is sponsored by the Israel co-operative movement, in conjunction with the Hebrew University, the Histadrut and the Ministry for Labour.

The seminar is attended by nearly sixty delegates, many of them Christians, from African and Asian countries. During their stay in Israel the visitors are studying the various aspects of the local co-operative movement, with particular attention to co-operative farming.

## BURMESE EX-SOLDIERS TO STUDY IN ISRAEL

On 19 November, a group of fifty-six Burmese ex-Army officers and men, some with their families, arrived in Israel for a year's intensive training in methods of co-operative settlement, which they hope to introduce in their own country. Burma plans to establish a chain of border settlements to be inhabited by army veterans, and it was considered that the labour settlements in Israel would provide the ideal training ground.

During their stay in the Israel settlements, the Burmans will make an intensive study of such problems as manpower, division of land, co-operative farming, marketing, maintenance of agricultural machinery, housing, education, social work and youth problems. Their wives will receive training in harvesting, processing and marketing of farm produce.

## NEW MINISTER FOR RELIGIOUS AFFAIRS

On 23 November, Rabbi Ya'acov Moshé Toledano, Chief Rabbi of the Sephardi Communities of Tel Aviv and Jaffa, was appointed by the Cabinet to be Minister for Religious Affairs. As Rabbi Toledano was not a Member of the Knesset, the Prime Minister had to ask the Knesset for approval of the appointment. This was granted on 3 December.

Rabbi Toledano was born in 1882 in Tiberias, where his family—hailing from Algeria and formerly from Spain (Toledo)—had settled in 1820. He graduated from the Tiberias *yeshiva* and soon engaged in social, educational and religious work. From 1920 he served in North African communities, filling important religious posts, including that of President of the Rabbinical Court and Seminary in Tangiers. In 1929, he was invited by the Egyptian Chief Rabbinate to head the Cairo Rabbinical Court and to serve as Egypt's Deputy Chief Rabbi. He later was Chief Rabbi of Alexandria and, since 1941, Chief Rabbi of Tel Aviv and Jaffa.

Rabbi Toledano has done much exploratory travel in North Africa and, in the course of his errands, found many ancient manuscripts, including the (incomplete) original manuscript of Maimonides' commentaries on the *Mishnayoth*. He is the author of hundreds of studies on religious law and history, including *Ner Hamaarav*, a history of the Jews in Morocco, *Yedei Moshé*, a commentary on portions of the Mishnah, *Tiberias and its Surroundings*, a history of the Jews in Galilee, and many others.

## EUROPEAN, AFRICAN AND ASIAN DELEGATES AT SEMINAR IN TEL AVIV

On 4 December, delegates from Asia, Africa and Europe, convened in Tel Aviv for the opening of the International Seminar on Adult and Workers' Education. The seminar, sponsored by the Israel UNESCO Council in co-operation with the Hebrew University and the Histadrut, was attended by representatives from about twenty countries, including Burma, Cambodia, Cyprus, Denmark, France, Ghana, Greece, Italy, the Ivory Coast, Japan, Kenya, Liberia, Nigeria, the Philippines, Thailand and Yugoslavia. UNESCO sent four delegates. The Israel delegation included two Arab members.

## FOUNDATION OF ISRAEL INTER-FAITH COMMITTEE

On 29 December, the founding session of a Committee for Inter-Faith Understanding in Israel and in the World took place in Jerusalem at the home of Professor B. Mazar, President of the Hebrew University. The objects of the Committee are "to foster a spirit of brotherhood and tolerance... to conduct educational work in that spirit... to keep a watchful eye on manifestations likely to offend man's feelings in his attachment to his chosen faith." Present were some hundred personalities representative of the political, cultural and professional life of the Jewish, Moslem, Christian and Druze Communities in Israel. The meeting was addressed by Prof. B. Mazar, Mr. Amin Jarjoura, Mayor of Nazareth, Prof. Hugo Bergmann of the Hebrew University, Mr. Gershon Agron, Mayor of Jerusalem, Mr. Souhil Shukeri, Secretary of the Haifa Moslem Advisory Committee, Mr. Fuad Khayat (Melkite), Sheikh Labib Abu Rukun, head of the Druze village of Issafiya, and Mr. Moshé Sharett, M.K. Messages were received from President Ben-Zvi, Rabbi M. Toledano, Minister for Religious Affairs, Mgr. A. Vergani, the Latin Patriarch's representative in Israel, and Prof. Martin Buber. The Committee elected an honorary presidium composed of Prof. Buber, Mr. Jarjoura, Mr. Shazar, Mr. Shukeri and Mr. Sharett, and an executive council composed of twenty members.

The programme of the Committee is given on page 37.



## IN MEMORIAM

### EUGENIO PACELLI, POPE PIUS XII

by GEORGES HAKIM

Archbishop of Galilee

"Simon, son of Jonas, lovest thou me more than these?" (John 21: 15). In this simple question put to Simon on the shore of the Lake of Tiberias, the Lord epitomized the condition of authority in His church: it is love.

So, in reviewing the life of Pius XII, one cannot fail to recognize that here was a great Pope, because his love was great; a universal love embracing not only his faithful subjects, but all that is worthy and noble in humanity, without distinction of colour, race or religion.

It is impossible to say all one would wish to say: let us then dwell on a few aspects only of this pre-eminent figure.

Firstly, we would say that Pius XII was truly "the Pope of Peace": his name, "*Pacelli*" or "*pax caeli*", designates him as a man of celestial peace; while his motto, which was to stamp his Pontificate throughout, was "*Opus iustitiae pax*". . . peace is the performance of justice. Before being called to the Supreme Pontificate, he was, as Secretary of State to Pius XI, already aware of the dangers that were darkening the world's horizon.

He knew of and encouraged the efforts of the Heads of States to avoid war. As Pope, he was to throw all his prestige into the scales in order, at the eleventh hour, to try and avoid the inevitable. From March until September 1939, the new Pope was advising, warning, reiterating principles and pointing out dangers . . . in vain! During the War, Pius XII transformed the Vatican and its nunciatures into offices of contact between the belligerents, receiving news of prisoners and soldiers for transmission to their families, and using all his influence to spare the civil population the horrors of bombing. By his attitude of absolute neutrality, he was able to maintain the Vatican as an independent islet where productive meetings were still possible and where humanity could recover itself.

His famous speeches, while the War was in full swing, spoke of peace, of the right conditions for an equitable peace; and the international organizations would benefit by drawing on those utterances for guidance.

What countless examples could be furnished of the piety of Pius XII! May we mention just one example from our personal experience. During the winter of 1945, when we paid our first visit *ad limina*, there were still many restrictions in force in Italy, and the poor were still short of many commodities. Pius XII received us in his private library, and we were greatly surprised to find his office so cold while the antechambers were well heated. We remarked on this and learned that Pius XII had refused any heating in his private apartments, glad to share the lot of the poor people of Rome and elsewhere.

Pius XII was outstandingly the Pope of Humanity, in all that is great and beautiful in that term, and a fearless defender of all human values. As an illustration we repeat the following that was related to us by an eye-witness. During the last World War, the Nazis were displeased with the courageous attitude of Pius XII and with certain of his interventions. They assigned to him a superior officer whose mission was to give the Pope suitable "advice" as required by the circumstances. Pius XII received this emissary in his private office and listened to him attentively without saying a word. When the other had finished speaking, the Pope stood up, his lofty stature towering above his dumbfounded interlocutor, and said to him: "Tell your chiefs that the Pope is not afraid of concentration camps!"

How moved we were, in 1955, to meet in the papal antechambers a delegation of several thousands of Jews who had come to thank Pius XII and the Church for the courageous attitude which had been taken up in their defence!

We in Israel have been touched by the numerous marks of sympathy shown to us by the Head of the State, the various Ministers, the Diplomatic and consular corps and so many others.

To conclude this brief statement, we can do no better than quote the telegram sent us by President Ben-Zvi:

"Profoundly touched by the death of His Holiness Pope Pius XII who, in the course of two historic decades, has guided the Catholic Church, I send you my most sincere condolences and request you kindly to transmit my feelings of deep sympathy to the members of your Community in Israel."

## THE FOURTH SEASON OF EXCAVATIONS AT HAZOR

*by* YIGAEI YADIN, M.A., PH. D.

Lecturer in Archaeology at the Hebrew University of Jerusalem  
and Director of the James A. de Rothschild Expedition at Hazor\*

We opened the fourth season of excavations at Hazor—"the head of all those kingdoms" (Joshua 11:10)—with some excitement. We had ended our dig last year greatly tantalized. In all areas of the excavations a number of rich and interesting discoveries had been made, almost all of them at the very end of the season; and there was no time to follow them up before the rains came. So we arrived on the site this year with considerable eagerness.

In planning our operations for the fourth season, however, we were conscious of one frustrating element: that this would be our last—for a number of years at least. Therefore some "treasure hunting" had to give way to more prosaic but more important excavations which would help us to solve several stratification problems.

It was this consideration which, for example, prompted us to discontinue the dig in Area F in the lower Canaanite city, even though we had not reached the terminals of some of the tunnels previously discovered. We also had to abandon Area G, with its grain silo only partially uncovered. Instead, we decided to concentrate on Areas A and B on the mound proper; to extend Area H in the lower city of Hazor where last year we found the beginning of the orthostat temple; and to open a new area,

\* The Expedition operates on behalf of the Hebrew University and is sponsored by P.I.C.A., the Anglo-Israel Exploration Society and the Government of Israel. The Director was ably assisted by I. Dunayevsky, chief architect, and by all members of the staff mentioned below. Photographs by A. Volk. The results of the first three seasons' excavations at Hazor were dealt with in articles by Dr. Yadin in the June and December 1956 and December 1957 issues of this publication.

This article was written immediately after the termination of the season's dig and before the various problems of the correlation between the strata in the lower and upper cities were thoroughly discussed among the members of the Expedition. The opinions expressed here are, therefore, the writer's own.



K, with the hope of uncovering what we thought might be the gate of the lower city (Pl. I/1).

At all events, the plan was fortunate. For the light that has been shed on stratification by this season's excavations enables us now to trace the history of Hazor from its very beginning (c. 2700 B.C.) to its end (c. 150 B.C.)—twenty-one cities in all, covering a span of 2500 years of history. Furthermore, we found treasures without hunting for them: they include objects of even greater interest than those we had found in the previous seasons.

The reader may find it easier to follow this year's results and compare them with those of previous seasons if I describe first each excavated area, from the lower city to the mound, and sum up our general findings later.

AREA H (excavated under the supervision of Mrs. T. Dothan)

#### *Four Canaanite Temples*

Last year, as the reader may remember, we found here a Canaanite temple which was of special interest both for its construction technique and for the wealth of ritual objects found *in situ* within its "Holy of Holies". It had been built of orthostats (straight slabs) of dressed basalt serving as a dado. An additional point of interest was its plan which broadly resembled that of Solomon's Temple. It is thus the only known temple which could be regarded as a sort of prototype of the Solomonic structure.

When last year's season came to an end, we had just about completed the excavation of the holy of holies. The tasks we set ourselves this year were to finish excavating the main hall and the porch and to dig below the floor of the temple; for there we had found the base of a column protruding above the floor of the holy of holies, a sure indication of an earlier phase of the building.

To save the reader the suspense which we ourselves experienced, let me say right away that by the end of the season we had not only uncovered the two phases of the orthostat temple—the earlier belonging to the 14th century B.C.—but had found two more temples: the first, built on virgin soil, belonging to the Middle Bronze Age (18th century B.C.) and the second to the Late Bronze Age I (15th century B.C.)

The following is a description of these four temples from the top downwards:

*Temple Ia.* This temple was the last in Canaanite Hazor, which was

destroyed by the Israelites at the end of the Late Bronze Age II, in the second half of the 13th century B.C. It was, in fact, a reconstruction of the earlier temple and incorporated most parts of the walls. We also have good reason to believe that most of the furniture saved from the previous ruins had been re-used. The general plan of this temple turned out to be what we had expected last year. It comprised a porch, a main hall and a holy of holies—built on a single axis and leading one into the other. On clearing the main hall we found that its western section held a two-roomed tower, probably with a staircase leading to the roof. In the centre and on the right of the hall, there was some ritual furniture, including a fine offering-table made of basalt. In the porch, before the entrance to the main hall, stood two pillars, their fine basalt bases still *in situ*. Most of the furniture of the temple was in the holy of holies, but what little we found in the other rooms was of considerable importance, and two objects in particular: one enabled us to date the temple's destruction, the other gave us the identification of the temple's deity. On the floor of the main hall a small clay figurine of an animal was found intact (Pl.IV/1). This figurine is of Mycenaean style of the 13th century B.C. and is the only Mycenaean piece to come from the temple proper, though many others were found elsewhere in the dig. The other object is a broken basalt statue of the temple god. Bearing on its breast the crossed sun-disc identical with that of the altar found last year in the holy of holies, the statue of the god was discovered in the debris just in front of the entrance near a cult obelisk. Another broken piece of basalt found in the vicinity and depicting a bull proved to be the base of the god's statue. Here again we have the sun-god associated with a bull which is the emblem of Hadad.

### *The Lion's Den—Temple Ib*

One of the most exciting experiences of the whole dig occurred during the excavation of the south-west corner of the porch. Here part of the main wall of the temple was missing. In trying to trace its foundations, we struck a heap of stones from under which appeared a beautiful basalt life-size head of a lion. When the stones were removed a basalt orthostat, 1.70 metres long, was revealed, one side bearing the relief of a crouching lion with its fully sculptured head fashioned from the front of the stone (Pl.IV/2). The top had two drilled holes, exactly like those on the orthostats of the porch, thus indicating that the "lion" orthostat was part of the entrance jamb. But its location was a mystery which remained un-

solved until we had cleared the whole area. We then noticed that the lion had in fact been thrown into a pit, deliberately cut through the two cobbled floors of the earlier temples (II and III), and then covered with the heap of stones. It is difficult to determine whether this had been done by the people of temple Ia when they reconstructed the temple and found no further use for the lion—as in the case of Idrim's statue from Alalakh found by Sir Leonard Woolley—or whether the conquerors had been prompted by ritual motives. Whatever the reason, the act preserved for us one of the finest and most ancient orthostats in the whole of the Fertile Crescent.

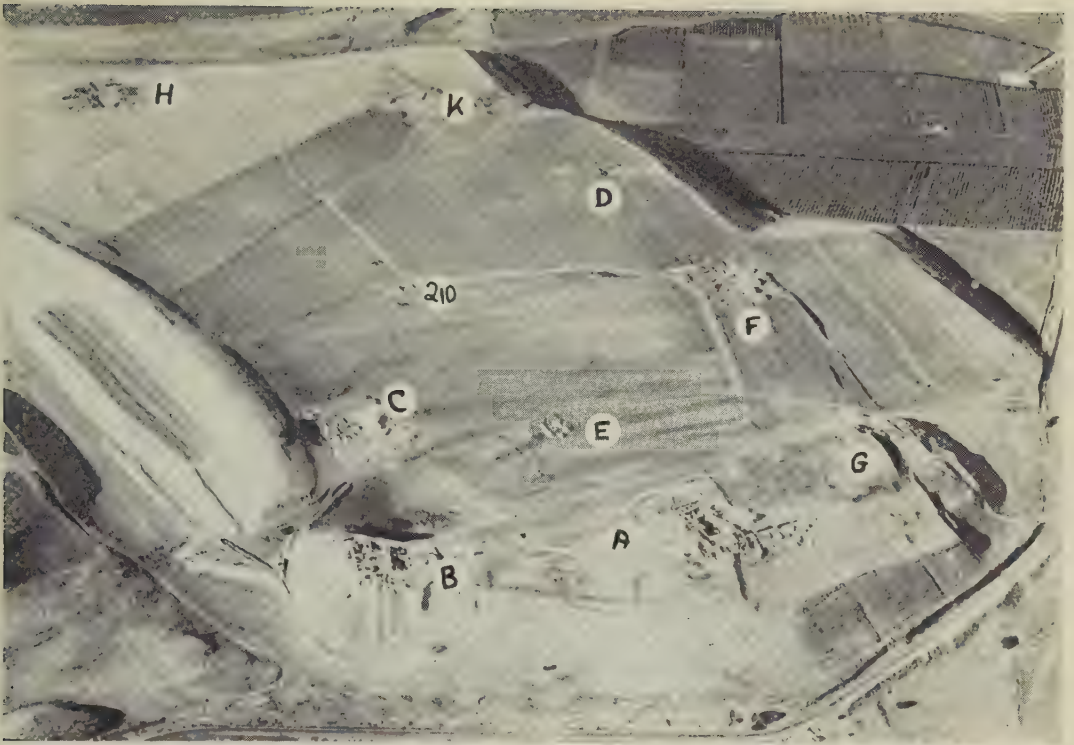
Under the holy of holies, little was found of temple Ib, except for two column bases just below those of temple Ia (Pl.I/2) and several valuable small objects, among them a well made cylinder seal of haematite and a strange figurine (3300 years old) of a woman—very reminiscent of the 1958 work of Picasso.

The plan of the reconstructed temple Ia was clearly identical with Ib except that in the main hall, the eastern tower had been entirely abandoned. These two temples, Ia and Ib (13th and 14th centuries B.C. respectively), with their interesting plan and unusually rich crop of objects and statues, are among the most interesting temples found in Palestine, and the material, when thoroughly studied, will enrich our knowledge of Canaanite cult and art.

*Temple II* lay immediately below the foundations of Ia and Ib. The latter's foundations had in fact been built upon the ruins of temple II whenever it suited the architects. Temple II consisted of only one room, identical in plan and dimensions with the holy of holies of temple Ib. At its southern end there was an open entrance flanked by two rectangular towers, resembling somewhat the temples of Shechem and Megiddo, though of different proportions. In front of the entrance there was a spacious cobbled open court, with a large rectangular *bamah* (high place) and several small altars. To the south—and here is a remarkable feature of this temple—there was a large propylaeum, a monumental gateway, with its sill made of basalt slabs and with benches in the main room. A drainage system was found just east of the propylaeum and the temple: its sections consisted in part of disused *incense stands*, while the rest was built of field stones.

In the court we also found a potter's kiln, used no doubt for producing votive bowls, to judge by the scores of small bowls found intact inside it. Among the few objects discovered in the temple most important was our





1. Aerial view of the site looking north. Only Areas A, B, H and K were excavated during the 1958 season.



2. The holy of holies of the orthostat temple showing the two phases of the building (Stratum I): the standing pillar and the square base belong to the latest floor (Ia); the two bases belong to the original floor (Ib).



*1. The great revetment wall of the Middle Bronze period built of huge basalt boulders.*



*2. The unique Israelite "high place" of Stratum XI in which the jar with bronze votives and the incense stands were found.*





1. A close air-view of Area A at the end of the 1958 season

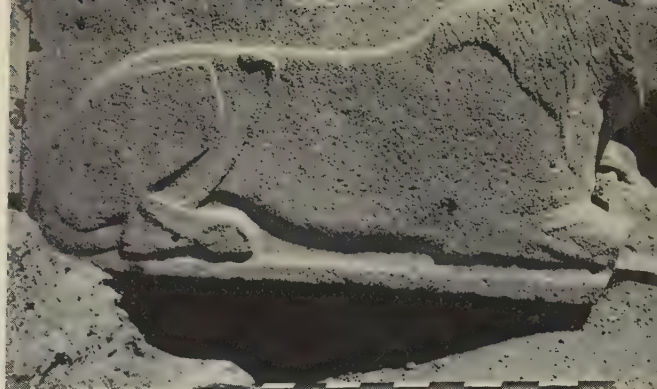


2. A well preserved orthostat-entrance to the palatial building of the late Bronze Age II (Stratum XIV).





IV/1



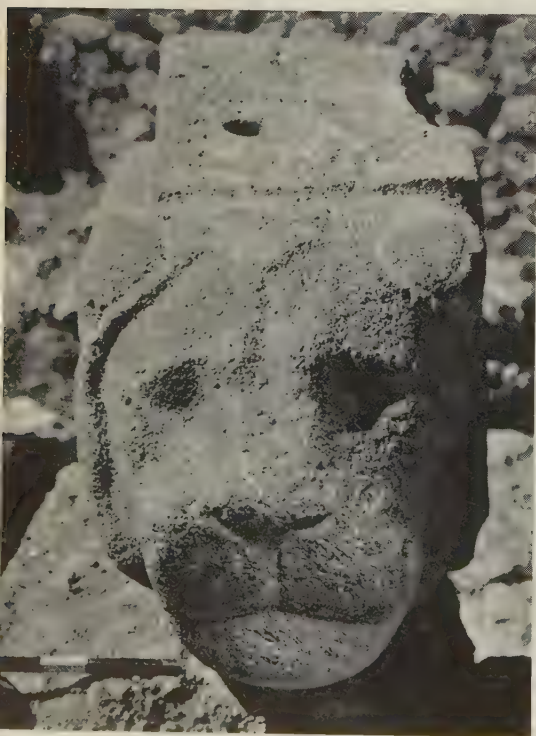
IV/2



IV/3



IV/4



IV/5



IV/6

find in a heap of pottery near the altar. During four years of excavations we had hoped fervently, but in vain, to find a cuneiform inscription. And here, in the last week of the present season, we finally came across one. The object bearing the inscription was of equal importance: it was a clay model of an animal's liver with inscribed omens for the use of the temple diviners. This model is the only one with an inscription found in Palestine and one of the very few from this period, 15th century B.C., found in the entire Middle East. The sun-god, being the god of the liver-diviners, must also have been the god of temple II. Of *Temple III*, the earliest and the first to be built on the site, relatively little was found but enough to show that it had been a very elaborate building and that it was constructed about 1700 B.C. Like temple II, it consisted of one main room, similar in plan and dimensions to temple II which was built on its ruins. But in front of it there must have been a large platform reached by a flight of three steps, as indicated by the beautifully dressed basalt ashlar steps found below the cobbled floor of the court of temple II. Temple III also had a large open court in front of it, but its cobble-stones were of much finer work than the later structure, and even today they look like a mosaic floor. The two small basalt bases of columns and the many basalt ashlar stones re-used in temple II, all indicate that temple III was a fine edifice matched only by temple I, built some 300 years later.

Area H, with its three strata of temples, reveals that the tradition of holiness of this place lasted for generations. Our excavations here gave us proof—confirmed by excavations in the other areas—that the lower city was established in the Middle Bronze II period and came to its end in the 13th century B.C. with the conquest of the Israelites.

#### AREA K (excavated under the supervision of Mr. M. Dothan)

From aerial photographs and from our excavations nearby, we felt convinced that one of the city gates must have been located in the north-eastern part of the lower city. We decided to dig there, calling the site "Area K". We started from what we suspected was the jamb of a gate with huge ashlar stones which were found protruding from the ground. With almost the first turn of the spade, we found our theory amply confirmed. The city gate of the Late Bronze Age lay bare: it turned out to be one of the most formidable gate structures ever found in this country. Below it were gates of the Middle Bronze Age II; and altogether they



offered us the complete history of the defences of the lower city, from the first beaten earth rampart and slopes—later strengthened by additional revetments—until the final destruction of the city in the Late Bronze II period.

Space limits us here to a brief description of only one of the gates, the last, and the large revetment wall. This Late Bronze Age gate with its ashlar stones—some of them nearly 2 metres long—was erected on the foundations of the earlier Middle Bronze Age II gate, and is identical in plan. The gate passage with its floor of fine cobbles was flanked on each side by three pairs of pilasters: the two extreme pairs formed the jambs of the outer and inner gateways respectively, while the middle pair served to support the ceiling. On either side of the entire gate structure was a two-roomed tower. This gate must have been destroyed in a violent conflagration, though the exterior walls still stand to a height of 2.75 metres. Traces of the burnt bricks of its inner walls and the ashes of the burnt beams still cover the floors in thick heaps. The evidence suggests that this conflagration occurred before the final destruction of Hazor by the Israelites, but this problem remains to be studied.

Access was gained to the gate, which was on the very edge of the slope, by a road constructed on a specially built rampart. This was reinforced by a platform in front of the gate. To carry both rampart and platform, the Middle Bronze Age engineers built a great revetment wall strengthened by huge basalt boulders to a height of nearly 4 metres. We found this wall intact—it is a veritable feat of engineering (Pl.II/1). These formidable defence works account for the biblical report that this 170-acre city was indeed the largest and most strongly defended city in the country.

### *The Mound*

Areas H and K in the lower Canaanite city shed important light on Canaanite culture and help us to determine the date of Hazor's destruction by the Israelites as described in the Book of Joshua. But they cover only 400 years of Hazor's history. It was once again in Areas A and B on the mound proper—acropolis and seat of the kings—that the most valuable discoveries were made on Israelite Hazor and on Hazor's earliest strata of occupation. The two outstanding results were: the discovery of two phases of Israelite occupation of the mound after the destruction of the Canaanite city and before the construction of the large Solomonic city; and the discovery of the oldest stratum of Hazor in the first half of the third millennium B.C.



## AREA B (excavated under the supervision of Mrs. Ruth Amiran)

Here, it may be recalled, we found many citadels of different periods in our first three seasons. The one built by Ahab (Stratum VIII) and destroyed in Pekah's time (Stratum VA) by Tiglath Pileser III (732 B.C.) was the most prominent. This year we concentrated on a section east of this citadel. We decided to remove the public buildings of Strata VI-V (8th century B.C.) which were found last year, to enable us to dig down to the Canaanite strata: and we were well rewarded.

Above the plastered floor of the Stratum VII open area in front of the main entrance to the citadel, we had our first surprise. Two beautiful proto-Aeolic (or Ionic) capitals were lying on the floor, one upside down and the other with its carved face upwards, forming a right angle in which stood a well-preserved clay oven (Pl.IV/3). This type of capital is the most characteristic architectural element of the public buildings in the times of the Kings of Israel and Judah: some of this type had already been discovered in Megiddo, Samaria and Ramath-Rahel (near Jerusalem); but in all these only one face of the capital bears a relief decoration. We were, therefore, delighted to find that one of our capitals bore reliefs on two sides. This meant, we thought, that it crowned a real column and not just a pilaster. Our deduction was confirmed when the very pillar to which this capital originally belonged was discovered only a few yards away: it was 2.40 metres long and all four sides were well dressed. It was clear that capitals and column were not in their original positions, but had been used by later occupants as shelters for the oven after the original building was in ruins. It was equally obvious to us that the only building of which such large objects could have formed a part was the 9th century citadel nearby. Near the place which housed our finds, we cleared the gap between the citadel and the adjacent service house and there we found on the sill of a well-paved corridor a base exactly fitting the measurements of our column, as well as traces of a pilaster. Thus for the first time in Palestinian archaeology we can reconstruct with certainty a location of this type of capital. As they had been in secondary use above the Stratum VII floor, the two capitals can be attributed without doubt to the 9th century B.C., either to the period of Ahab (Stratum VIII) or a little later (Stratum VII).

A metre below the very spot where the two capitals lay, we came upon the most important historical, theological and artistic find in this area. Digging through the thin layers of Strata VIII, IX and X we

discovered a well-paved area with flat stones (Pl.II/2), which ran below the foundations of Solomon's casemate wall (Stratum X) yet at the same time contained pottery of the earlier Israelite period (Iron Age I). This revealed, for the first time since we started the excavations, that before Solomon turned Hazor into a garrison town but after the Canaanite city's destruction, there existed in Hazor a small Israelite settlement, apparently without a city wall. This in itself was important, but of greater interest was the significance of the paved area which soon became clear: we had encountered what may be described as an idolatrous Israelite high place, the first ever discovered. This was indicated by the objects which we found there: two incense stands similar in shape to those from Megiddo (Stratum VI, 11th century B.C.); a unique jar, full of votive bronzes, including a seated figurine of a war god (Pl.IV/6); and an abundance of weapons, including a lugged axe, a sword, two javelin heads and butts, as well as some fibulae and other objects. This is indeed vivid evidence of a local Israelite high place such as existed according to biblical record in many parts of Israel during the pre-Monarchy period (cf. Judges 18).

We have just mentioned the discovery of a pre-Solomonic Israelite stratum, a fact of historical interest. When we dug further, we discovered below it yet an earlier Israelite settlement (Stratum XII), the very first on the site of the destroyed Canaanite city. This bore all the marks of a very poor settlement, poorer even than its successor and best described as the temporary dwelling of a semi-nomad people. Its only remains consisted of rubble foundations of tents and huts, numerous silos dug into the earth for the storage of pottery and grain, and crude ovens sometimes made of disused storage jars. This establishes the significant point that after the Israelites' destruction of Canaanite Hazor, the city was not reconstructed as a solid fortified town until the time of Solomon, as recounted in the Bible (I Kings 9:15). Moreover, the fact that some nomadic Israelites did settle there temporarily as far back as the middle of the 12th century helps to confirm another theory. It seems to me to indicate that the contemporary Israelite settlements found in Galilee belonged to the post-conquest period and were not the result of a peaceful infiltration prior to the conquest, as some scholars hold. Very little was found in the Canaanite strata on this site, beyond a huge Middle Bronze Age II brick citadel, which occupied most of the area. Its plan and character require further study.

## AREA A (excavated under the supervision of Dr. Y. Aharoni).

Last season's dig in Area A ended with the sensational discovery of Solomon's gate—identical with the gates at Megiddo and Gezer—and with our first efforts to penetrate below the Solomonic city. We therefore concentrated this year on three fields: the area immediately below the Solomonic building; the gate area; and the big trench which we began in the 1956 season east of the Solomonic casemate wall (Pl.III/1). All three fields yielded important results.

Below the Solomonic building (Stratum X) we came across the ovens and silos of the first Israelite settlement (Stratum XII), above the ruins of the last Canaanite city. These silos and ovens had been built on accumulated dirt which had been levelled. This proves that a gap of several decades must have elapsed—during which the dirt had accumulated—between the destruction of the Canaanite city and the first Israelite attempt to resettle it. No remains of Stratum XI were found in Area A, which further proves the limited size of this settlement.

Below the remains of Stratum XII we came upon the Canaanite strata, with richer Canaanite finds than in Area B. As in the lower city, we found here two strata belonging to the Late Bronze Age II (1400-1200); the later (Stratum XIII) was much poorer than the earlier (Stratum XIV) which belonged to the 14th century, i.e. the el-Amarna period. Stratum XIII consisted of several buildings and constructions which partly used remains from the previous buildings and showed a certain decline after the grandeur of Hazor in the el-Amarna period. Enough was discovered to indicate that here, as in the lower city, the reconstructed city continued to exist until the middle or second half of the 13th century B.C.

Two of the most interesting finds of Area A were discovered at this level, although both belong originally to the earlier stratum. The first is a tall stele or sacred stone pillar set up in the earlier city but used by the later occupants; it was found with the top missing, as though it had been deliberately chopped off. This was probably part of the idol destruction carried out by the conquering Israelites. The other object, although not complete, is one of the finest pieces of art found at Hazor. It is part of a basalt orthostat of exactly the same dimensions and features as the lion orthostat from the Area H temple described above, and bears the sculptured head of what seemed to be a lioness (Pl.IV/5): it is a door orthostat which belonged originally to a palatial building in Stratum XIV. Thus we can correlate this 14th century structure with temple Ib



and Stratum XIII (13th century) with the reconstructed temple Ia.

The palatial building of Stratum XIV, whose remains covered the whole area of excavations, was only partially uncovered since the rest of it extended outside the excavated area. Nevertheless, enough was found to give us the following pattern: a large entrance in the east, consisting of a fine stone-built staircase and gate, led to a fenced court on the south. In the northern section was another court which gave access to those rooms of the main building which were west of it. Below the Solomonic gate, we found an entrance built of well dressed basalt orthostats and sill-slabs put together by a master mason (Pl.III/2). The orthostats, with holes drilled at the top to take the joints of the brick and wood construction of the walls, are identical with those of the orthostat temple, a further proof of the link between the upper and lower cities in this Canaanite period.

The southern part of the building complex consisted of a large finely paved, cobbled court. Its purpose became apparent only when we found a huge underground water reservoir between this and the fenced court. It was fed by waters which during the rainy season accumulated in the paved court and flowed into the reservoir. The fine basalt inlet was still well preserved within the inner walls of the reservoir. The reservoir itself is about 30 metres long and its walls are finely plastered. It consisted of two parts: a large tunnel hewn out of the rock, ending in three chambers forming a trefoil; and, leading into the tunnel, a vaulted corridor with steps, some of which were built and others cut into the rock. The basalt water inlet is an integral part of one of the corridor walls. The reservoir has a capacity of about 150 cubic metres: to fill it with an average Palestinian rainfall of 500 millimetres, the cobbled floor area would have to be at least 300 square metres, and this is about the size of the area discovered by us. This reservoir must have served the occupants of the palatial building in time of siege. Similar techniques of collecting rain-water were observed by us in the lower city even in the private houses.

Incidentally, it is probable that the reservoir-tunnel may originally have been a tomb cave which, in the 14th century, had been converted into a reservoir by plastering its walls and building the additional corridor.

In this area our biggest surprise came as a result of our curiosity as to why the natural rock was much higher than we had anticipated. This had prompted us to change our original plans and to try and reach the earliest settlement on the mound. We were well rewarded, for this effort

has given us the complete history of Hazor from beginning to end. From this "operation rock-bottom" the following results emerge:

1. Stratum XV proved to be of the 15th century and corresponded to Level II in the lower city. We found a palatial building here too, its thick walls built mainly of brick, and some were partly re-used in the similar building of Stratum XIV.

2. Strata XVII and XVI consisted of two floors representing two periods of occupation of a huge Middle Bronze II building (18th-16th century B.C.). This was either a fort or a palace, similar in dimensions and technique of construction to the one of the same period found last year in Area F. The thick walls of this building, situated south of the building of Stratum XV, were of considerable height. They were used by the Late Bronze population sometimes for other than structural purposes. Two stone steps, built in Stratum XIII and leading to the top of these walls, suggest their use as a platform of some kind, possibly a *bamah* or high place. The huge building serves as further proof of the magnitude of Hazor already during this Hyksos period—when the lower city too was established—and indicates how Hazor developed into the biggest of all the cities in Palestine.

3. Immediately below these strata, we found in Stratum XVIII a large quantity of pottery of the Middle Bronze Age I (2100-1900) but, alas, no buildings to go with it. Nevertheless the find is of historical importance, for it is at this period that the first mention of Hazor appears in ancient documents, i.e. in the earlier group of Egyptian Execration texts. Absence of this pottery would have cast doubt on the association of Hazor of the Egyptian sources with the site excavated by us.

4. Directly below this stratum were three strata of buildings, the lowest (Stratum XXI) built on the rock. Its houses were the first to be built at Hazor, some time in the second quarter of the third millennium B.C. The other two strata (XX and XIX) consisted of Khirbet Kerak ware, typical of the Early Bronze Age III (26th-24th century B.C.). There would thus appear to be a gap in the occupation of the city between the end of the third millennium and the occupation in Stratum XVII at the beginning of the second millennium.

With the excavation of this area, the number of strata of Hazor reached twenty-one, covering a span in time of nearly 2500 years. This conclusion was further confirmed in our dig in the big trench, east of the casemate wall, where we also managed to reach the rock and find upon it the first settlement of Hazor.

But the prize-find of this dig was a tremendous city wall, 7.50 metres wide, built of bricks on a stone foundation and covered with very fine plaster. It was built in three sections, the outer and inner very well and neatly laid while the middle one was rather crude. This city wall with a fine drainage system of clay pipes, which were found nearby, was constructed some time in the Middle Bronze II period and must have served as the innermost wall guarding the heart of the acropolis. Its construction was so sturdy that it must also have been used in the Late Bronze Age, and it is even possible that in Solomon's time it served as a revetment to hold the terrace on which his walls were built.

### *Conclusion*

This brings us to the end of our current dig. We have had four seasons and there is work for another 400! Nevertheless, we have been able as a result of this expedition to reach a number of important conclusions concerning the history of Hazor in biblical as well as earlier times. Moreover, great quantities of objects were discovered which, when finally assessed, will throw new light on many aspects of the material and spiritual cultures of the Holy Land.

The first volume of Hazor covering the 1955 season has just been published; the second is being prepared for press, while volumes III and IV are being compiled. The general results may be summarized as follows:

1. During the third millenium B.C. the city of Hazor was located only within the area of the mound.
2. The second millenium was Hazor's most flourishing era. During the Hyksos period the lower city was built, covering some 180 acres.
3. The downfall of Hazor, "the head of all those kingdoms", occurred in the 13th century B.C. when the Israelites destroyed it completely, as recorded so vividly in Joshua 11 and emphatically confirmed by the spade.
4. It was only from Solomon's time onwards that Hazor experienced a revival—albeit only within the acropolis area—and it ceased to be a major city towards the end of the 8th century B.C., also as related in the Bible. Following Solomon's period, there were Israelite settlements and cities, built and destroyed over a span of not more than 200 years. Later, only small citadels or pill-boxes of the Assyrians, Persians, Greeks, and—in the 20th century A.D.—of the British, were to crown its summit—one of the most strategic locations of the Holy Land, guarding the high roads between the North and South, East and West in that part of the earth called the Middle East, the cradle of our modern civilization.



## ROSH HASHANA GREETINGS

by PRELATE DR. HERMANN MAAS

Before me rises the lovely countenance of the Holy Land, to which I am bound in spirit. I also see the face of the People of Israel, which this year I was privileged to gaze upon once again, and to them my heart belongs more than ever before. My experience during those Easter days, and at the celebrations marking the Tenth Anniversary of the founding of the State, are with me still, as are all the images collected on my journeys to and from the Holy Land, on board those splendid Israel vessels, the "Jerusalem" and the "Theodor Herzl", and on numerous trips from north to south, from Lake Hula to Elath—images that have left their imprint on my innermost being. They still surround me, like a delightful world in spring, with its scents and colours, like music joyous yet profound, welcoming me with a song of love. Before me I behold many a dear and venerated face—the moist gleam of the eyes, the shining hair and brow—and once again I am immersed in all those hours of profound happiness.

And now, let me extend to you my heartiest good wishes on the occasion of Rosh Hashana 5719. You are crossing the threshold from an infinitely rich and difficult year into a most difficult but, please God, also a rich year. What I was able to see, what I encountered as the harvest of the first ten years of Medinat Israel, was overwhelming. I maintain, without hesitation, that no people on earth has scored a comparable achievement during the last ten years. With exalted hearts and unparalleled devotion, the people of Israel accomplished the incredible: they built and planted, they thought and acted, they suffered and sacrificed, they trusted and hoped. The forests and gardens, old settlements and new, the almost magic transformation of the Hula, the astounding development of the Negev, the bays of Haifa and Elath, and much else—all told an amazing story. Day and night I lovingly absorbed whatever I encountered, including the laughter of the children and the glowing brightness of their young faces, the gravity and the anxiety, the sadness and hope of thousands of Jewish hearts. Everywhere I found the black night of grief transformed into joy and life—into living joy and a living spirit. But I also

saw the moving struggle for human values, for a deeper understanding of the ultimate and the eternal, for the good and the holy—in a word, for God. Israel has its fill of problems to solve—a thousand new paths must be trailed and probed. How often have I searched the features and expressions of those dear to me! How heart-rending it was for me to enquire into and suffer for the past—the terrible past! For I also saw the chains and burdens of unrelieved agony, of tasks still unsolved, of the struggle for the unknown that lies ahead.

And now, in these dark days of political and historic decision, my thoughts turn to you all in deep concern. Once again Israel's ship is rocked by wind and storm. Blood-red flames surround her. I know how Israel yearns for peace and is ready for peace: I know that she is guided by wise, courageous, kind and God-fearing men: I know that she is struggling to survive as a true democracy in a confused and corrupt world—a small people, yet, by virtue of being a God-chosen people, a deep and holy mystery. Let us, therefore, celebrate these Rosh Hashana days and, though they be threatened by the dance of death all around, let us look forward to the Kingdom of Peace and praise God with trembling lips. May the days of Rosh Hashana be days of serenity and meditation. Side by side with personal issues will stand the quest before God for the meaning of the life of the Jewish people within mankind. Once more, decisions of great significance will illuminate these days. Timeless truth, the foundation of humanity, remains decisive in the judgment and grace of God. Today, the sound of the *Shofar*—that biblical call—is directed not to the Jewish people alone, but to others as well. It is a clarion call: "Blessed is the people that knoweth the sound of the trumpet. In the light of Thy countenance, O Lord, shall they walk. They await Thy grace." Thus this New Year, too, shall be dedicated to messianic redemption, to world judgment, world government and world redemption.

And so I wish you the rich blessing of God, the protection of His goodness, the gentle rain of His wisdom, new growth and development of the State, peace and prosperity.

The time has come to restore the hope of Israel to a despairing and perplexed mankind, a hope that is the true essence of every Rosh Hashana.

## ANNUAL CONFERENCE OF THE UNITED CHRISTIAN COUNCIL IN ISRAEL

*by the Rev. W. Gardiner Scott*

The essential unity and solidarity, even in their diversity, of the Protestant Churches and Missionary Societies in Israel were evidenced by the fine spirit which permeated the meeting of the second Annual Conference of the United Christian Council in Israel.

The opening service of the Conference was held on the evening of 11 November 1958 in St. Andrew's Church, Jerusalem. A large congregation of delegates, observers, church members and friends of the Christian Community filled the church. The Ministry for Religious Affairs was represented by Dr. P. Colbi, Director of the Department for the Christian Communities.

The devotional part of the service was conducted by the minister of the church, the Rev. W. Gardiner Scott, who is also chairman of the United Christian Council. The sermon was preached by the Most Reverend the Anglican Archbishop of Jerusalem. His Grace, preaching from the twenty-third verse of the seventeenth chapter of St. John's Gospel, emphasized the fundamental unity of all believers in Christ, in spite of external diversity, and urged the necessity of working

in that unity in every area of Christian obedience.

Following the service, a reception was held in St. Andrew's Hospice at which those attending the service had an opportunity to meet together in an informal way.

The business sessions of the Conference opened the following morning in the Y.M.C.A. under the chairmanship of the Rev. W. Gardiner Scott. The opening devotions were conducted by the Rev. R. L. Lindsey who spoke of the task of the Christian Community in the historical situation in which it now finds itself.

As a preliminary to the business of the Conference, the Chairman reviewed the work and progress of the Council since its inception at the conference at Petah Tikva last year. Before outlining the important issues that would engage the attention of the Conference at the subsequent sessions, he said there was no doubt that the emergence of the United Christian Council in Israel—uniting as it does so many Churches and mission groups in a fellowship of prayer, study and witness—had evoked the interest of many Christian churches and organizations in different parts of



the world. As a result of this interest there had been requests for a wider distribution of the Quarterly News Sheet of the Council.

The report of the Literature Subcommittee was submitted by Mrs. Ruth Lennox, the Secretary, who made reference to certain publications that were in preparation and the need for a new, energetic and informed approach to the question of Christian literature in Israel. The financial report was submitted by the Treasurer, the Rev. R. L. Lindsey.

The first part of the afternoon session of the Conference dealt with proposed amendments to the Constitution which would enable the constituent bodies of the Council to increase the number of their delegates to the Assembly. After discussion, the main import of the amendments was accepted by the delegates.

The Conference then considered a proposal from the Executive Committee to approve the appointment of a full-time secretary. The appointee would work primarily in the field of literature, but would also have some responsibility for the co-ordination of the general work of the Council. The delegates were unanimous in their approval of this proposal, and it was remitted to the Executive Committee, which would examine suitable candidates. When the Executive was in a position to recommend an appointment, an extraordinary meeting of the Council would be convened.

The next item on the agenda was a confidential report from the Rev. M. Solheim, representing the British and Foreign Bible Society, which con-

cerned the publication of Bibles in Israel and the problems arising therefrom.

The afternoon session ended with the election of delegates to the Executive. To fill the three vacancies the following were elected: Dr. J. C. Churcher of the British Jews' Society; the Rev. H. B. Pencovic of the Assemblies of God; the Rev. Leigh Irish of the Christian and Missionary Alliance.

The final session of the Conference was devoted to an address and a discussion on Personal Status and Civil Rights in Israel and the problems which, in this context, confront the Protestant Community. The discussion was initiated by the Rev. M. Solheim, who has made a particular study in this field. Matters arising from this discussion were referred to the Executive for further study and investigation, and for any action that was necessary.

The Conference closed, as it had opened, in the spirit of Christian love and unity. Those who were present at the close will not soon forget the fine address given by the Rev. Rafiq Farah and the devotional service conducted by the Rev. M. B. Pencovic.

Delegates from the following churches and societies were present at the Conference: British and Foreign Bible Society; British Jews' Society; Edinburgh Medical Missionary Society; Friends of Israel; Evangelical Episcopal Community in Israel; Jerusalem and East Mission; Christian and Missionary Alliance; Church of Scotland Jewish Mission; Church Mission to the Jews; Finnish Mis-

sionary Society; Hebrew Christian Alliance in Israel; Messianic Assembly of Israel; Norwegian Lutheran Church; Church of Scotland Memo-

rial Church, Jerusalem; Baptist Convention; Assemblies of God; American Messianic Fellowship; Hebrew Testimony in Israel.

## COMMITTEE FOR INTER-FAITH UNDERSTANDING IN ISRAEL AND IN THE WORLD

*"What is hateful unto thee, do not unto thy fellow."*

Hillel the Elder

1. With the establishment of the State of Israel, the problem of relations between members of the Jewish faith and those of other faiths has taken on an exceptional degree of moral and social importance.

2. Members of many and diverse faiths are to be found among the citizens of Israel. Numerous Holy Places, numerous religious institutions, are scattered over the face of the country; millions of men and women in all parts of the world are tied to them by their very heartstrings; from them are drawn an intense inspiration and spirituality.

3. Israel exercises sovereignty over citizens of many varying beliefs, and in a land that is sanctified in the tradition of many peoples. A great moral responsibility thus rests not only upon the individual citizen but also upon the entire community of Israel.

4. This is a circumstance which concerns, paramountly, the relationship that exists between members of the Jewish faith, who constitute a majority in Israel, and those who belong

to other faiths. That relationship, in its turn, becomes a criterion of the human and spiritual content of Israel's sovereignty, and will inevitably affect the pattern of the relations of Israel with other nations.

5. Among wide circles in Jewry, and among the Gentiles, there have grown up, in the course of centuries, feelings of suspicion and antagonism that obsess members of one creed against the other; ancient prejudices darken counsel and breed misunderstanding.

6. While this misunderstanding prevails in certain quarters of the West, it is a simple lack of knowledge that persists in other vast areas of the world. The religious and spiritual impulses which play so vital a role in the history of Israel are unknown to the peoples of Asia and Africa, which accordingly incline to regard whatever happens in our part of the world as a merely political process.

7. The rise of Israel, its position as an independent State in a region steeped in religious sentiment, the

existence of large Jewish communities throughout the world, anti-Semitism in its different forms—all this tends to invest with a special significance the attitude which the community of Israel takes up on the question of inter-faith relationships.

#### PROGRAMME OF ACTION

8. We have, therefore, decided to set up a national committee in Israel, to study the problems of inter-faith relationships and to act in that sphere.

#### OBJECTS OF THE COMMITTEE

- (a) To foster a spirit of brotherhood and tolerance, without impairment to the integrity and identity of each religious group; to conduct educational work on a large scale; to influence institutions and individuals in that spirit through the medium of lectures, talks and conferences and the publication of written material; to keep a watchful eye on manifestations likely to offend man's feelings in his attachment to his chosen faith.

- (b) To exchange correct and precise material; to remove misgivings and suspicions; to spread information, without minimizing existing difficulties; to encourage mutual trust and to pave the way toward a communion of hearts.

- (c) To maintain contact with corresponding organizations abroad; to unite in consultation on current issues; to exchange publications and information.

#### COMPOSITION OF THE COMMITTEE

The Israel Committee is composed of representatives of various groupings within the communities of the country: it is a mouthpiece of public opinion in Israel on these matters and will be the instrument to carry out the objects defined.

*For the Committee*

BENJAMIN MAZAR

*President of the Hebrew University*

Jerusalem, 29 December 1958



## REVIEWS OF BOOKS

### NEW ASPECTS OF THE DEAD SEA MANUSCRIPTS

SCRIPTA HIEROSOLYMITANA, Publications of the Hebrew University, Volume IV, Aspects of the Dead Sea Scrolls. Edited on behalf of the Institute of Jewish Studies in the Faculty of Humanities by CHAIM RABIN and YIGAL YADIN. 282 pp. Jerusalem, 1958.

The present volume represents the contribution of what might be called "the Jerusalem School" to Qumran research. It contains articles by scholars attached to the Hebrew University.

The first article is a preliminary and technical study of the language of the Manuscript called "Genesis Apocryphon", presented by Dr. E. Y. Kutscher, in which, with the help of numerous examples, the author concludes that the date of composition would be approximately the first century before our era.

The second article, the work of Dr. Yadin, has a special interest for readers of this Review, as he studies "the addressees of the Epistle to the Hebrews". The author recalls the two opinions held until now:

- a. the Epistle is addressed to Gentile-Christians;
- b. it is addressed to "Jewish-Christians".

He points out that the only type of Judaism known to us is what one might call "normative Judaism", transmitted to us by tradition. The discovery of the Manuscripts shows us today that, side by side with this "official" Judaism, there existed other trends strongly opposed to the official line. Might not the addressees of the Epistle to the Hebrews have been a group of Jews belonging to the Dead Sea Sect, who had been converted to Christianity while retaining some of their previous beliefs?

To substantiate his thesis, Dr. Yadin first of all enumerates the principal themes of the Epistle. He analyses with clarity and precision its entire Christological doctrine: the superiority of Jesus over the Prophets, over the Angels and over Moses, as well as the High Priesthood and Messianic Priesthood of Jesus. After summing up the principal teachings of the Epistle concerning the superiority of Jesus over the possible rivals in the conception of the addressees, the author examines these same themes in different Dead Sea Manuscripts. He points to the eschatological role of the Angels, in particular the Angel of Light, the prominent role of the Messianic Priest, the eschatological

character also of the Prophets and of Moses—all of them themes contained in the Epistle.

In order to support his proposition, Dr. Yadin stresses the frequent references to the Pentateuch,—in particular, to the social and religious life during the forty years' sojourn in the wilderness,—references contained in the Epistle as well as in the Qumran writings; and he suggests, in conclusion, that the converts of Qumran may be considered as the addressees of the Epistle to the Hebrews.

The article of Dr. Yadin is followed by several studies of a more technical kind: *The paleography of the Dead Sea Scrolls and related documents*, by N. Avigad; *An analysis of the Treatise on the Two Spirits in DSD*, by J. Licht; *Linguistic structure and tradition in the Qumran Documents*, by M. H. Goshen-Gottstein; *The Qumran War Scroll and the date of its composition*, by M. H. Segal; *The historical background of Qumran Hebrew*, by C. Rabin; *Tradition in the Hebrew language with special reference to the Dead Sea Scrolls*, by Z. Ben-Hayim.

The articles of S. Talmon, *The calendar reckoning of the Sect from the Judean Desert*, is interesting to the Christian world particularly because of the new vistas which he reveals concerning the last week of the life of Christ. He therein upholds the conclusions of Mademoiselle A. Jaubert, whose book, *La date de la Cène*, opens up horizons as yet unsuspected.

The volume closes with an article

by Dr. Flusser, *The Dead Sea Sect and pre-Pauline Christianity*. The author sets out from the assertion that numerous points of contact exist between the two groups of documents, that is to say, the New Testament and the Qumran literature. He asks himself whether the points of coincidence are purely fortuitous or whether a genuine influence can be traced. Should the reply be in the affirmative, it will be necessary to examine what currents of early Christianity are particularly close to the Sectarian teaching.

After a profound study of the two groups of documents, the author asserts:

1. That, contrary to the Gospel of John, the Synoptic Gospels show few parallels to the Qumran writings.

2. That there is a marked resemblance between the Manuscripts, the New Testament Epistles and the writings of John the Evangelist.

3. That most of the parallels to the Manuscripts occur in material which is common to all—or at least to several—of the writings just mentioned. On the strength of this, Dr. Flusser comes to the conclusion that there is a common source of influence, what he calls a *stratum* of Christian thought especially influenced by Sectarian ideas.

The author is inspired by the German commentator Bultmann who distinguishes between the two theological trends in the early Church:

- a. the doctrine of the Mother-Church in Jerusalem;
- b. the *Kerygma* of the Hellenistic community, which would be the

common basis of Pauline and Johannine theology.

The author then strives, with the support of abundant references drawn from the two groups of documents, to demonstrate the major themes common to the Christian *stratum* of Qumran thought. The list of these is impressive: dualism of good and evil, predestination, election by Grace, the holy community or the City of God, the New Covenant, baptism, the Holy Ghost, flesh and spirit.

He concludes that the number and importance of the notions common to the Manuscripts and pre-Pauline Christianity cannot be explained simply as a coincidence. The terms in question were evidently of Hebraic origin with a well-defined theological significance, sometimes even in contradiction to rabbinic Judaism: it is through Hebrew that they were transmitted to Christianity, losing their original meaning in the process of assimilation.

"The theological structure of the Sect was taken apart and the stones re-used by early Christian thinkers to build a new and different house. Much other material also went into the construction of this new and larger edifice: both stones taken from other ancient houses (Greek and Jewish) and stones hewn out of truly original unprecedented Christian religious experience. Our image indeed ceases to be adequate at this point. The material was not only collected, but fused, refashioned and enriched by the impact of the personality and teaching of Jesus and the tremendous creative forces unleashed by the new

faith. The one important instance is the Christology of the new religion, which has no true parallel. Therefore research on the Dead Sea Scrolls will never replace the study of Christian origins, but it will help us to understand some important aspects of early Christianity."

The brief analysis of the different articles contained in this volume shows the importance of the Qumran studies which are in progress at the Hebrew University of Jerusalem. We venture to hope that other volumes, also published in English, will follow the present, because one must recognize that articles appearing in Hebrew are accessible only to a restricted number of scholars desirous of keeping up-to-date with the researches of their colleagues in Israel.

*Père Jean-Roger, A.A.*

## PAULINE STUDIES

STUDII BIBLICI FRANCISCANI LIBER ANNUUS VIII (1957-58) Jerusalem, Apud Aedem Fragellationis, 1958.

The present volume is dedicated to St. Paul, to commemorate the 1900th anniversary of his arrest and imprisonment in the Antonia Tower in Jerusalem. It contains a series of studies by Franciscan scholars connected with the Studium Biblicum Franciscanum.

We shall first mention *Prière et Culte chez St. Paul* (pp. 289-308), contributed by Father A. Hamman, the outstanding scholar of early Christian literature in its various aspects.

In this contribution—a well-in-



formed piece of scholarship like all we know of the author's work—Hamman describes the development of the Christian cult, starting from its Jewish origins until the days of St. Paul. His central thesis is that Christian liturgy derives mainly from Jewish antecedents. It is regrettable that the author did not include in his study the influence of the Essenic notion of spiritual worship and the allegories of the Temple and sacrifices—as formulated in the Dead Sea Scrolls—on analogous expressions which are found in the books of the New Testament. These analogies between the literature of the Jewish Sect and the New Testament would have contributed to strengthen his main contention.

The article by E. Testa, *La Soterologia di S. Paolo causa della sua cattività* (pp. 113-214), which contains a full exposition of Paul's doctrine of salvation, seems to us of particular importance. It analyzes the Apostle's faith in its entirety, without singling out his special contribution to Christology. Personally, we should have liked to see the author separate the special Pauline theological revelations from the teachings he received from his Christian preceptors. Certainly we are aware of the difficulty involved in carrying out a study of St. Paul's special Christology and realize that, at some stage, its conclusions would take us into the realm of hypothesis, partly because the assumption that John the Evangelist learned from Paul's theology has become inadmissible. Nevertheless, such a study of Paul's special theology

seems to us necessary. It may well be that Testa did not go into this problem because all he set out to prove was that Paul's theological opinions were the real cause of his captivity: in which I think he succeeded very well indeed. Paul's imprisonment was the direct result of his teachings: it was brought about by the Jews and not by anti-Pauline Christian factions.

Two articles are dedicated to the discussions between Paul and his Jewish and Christian opponents: one in Spanish, by Father M. Miguens, *Pablo Prisionero* (pp. 5-112), and one in German—which we believe to be the best of all—by Father Ph. Seidensticker, *Paulus der Verfolgte Apostel Jesu Christi* (pp. 215-288). The problem of the relationship between Paul and the Mother-Church in Jerusalem is one of the most difficult in the history of Christianity, and too many solutions have been offered which only distort the question. First came the Ebionites, an old heretical group claiming to be the real successors of James and Peter. Modern scholars, and also certain older Christian writers, were in our opinion too readily inclined to subscribe to this claim. It seems to us that the Ebionites were converted Gnostic Jews, and that their claim to apostolic succession had no historical basis. It was by making James, the brother of Jesus, their hero, that they influenced modern scholarship with the result that James has been turned into the "whipping-boy" of modern exegesis (p. 230, No. 23): Peter, apparently, is now exempted from the blows of

modern scholars. This tendency is comprehensible in modern neo-Marcionite Paulinism. But one would expect our two authors to be completely free from the influence of the modern heirs of the school of Tuebingen. How can one, even for a moment, accept the theory of Haenchen and write "the Christian members of the Mother-Church probably neither consented nor refused to accept the money collected by Paul (because of the Judaizers), and compromised by suggesting to Paul that he should pay with this money the price of the offerings"? Did then the Judaizers consider the offerings to God in the Temple to be less holy than the Community? Seidensticker's article is less tainted by this influence; but he, too, speaks of Paul's opponents as "followers of Caiaphas" and "followers of Jacob". Is it justified to extend Paul's polemics in the Epistle to the Galatians to other conflicts he had with the Judaizers? Quite probably many Judaizers were influenced by Christians of Jewish origin, but it seems to us to be by no means proven that these Jewish-Christians received their directives from the Mother-Church in Jerusalem. There surely were many orthodox Christians of Jewish origin, and we likewise know that there were many Judaizing Christians of non-Jewish origin. "For it is better," says Ignatius of Antioch in his Epistle to the Philadelphians, VI, 1, "to hear-ken to Christianity from a circum-cised than to Judaism from an uncircumcised" (compare with Ignatius' Epistle to the Magnesians, IX).

I know it would be very difficult

to eliminate every trace of the school of Tuebingen from modern scholarship and to substitute a new picture for the old erroneous conception, because it cannot be denied that a certain amount of tension did exist between Paul and the Mother-Church in Jerusalem. Seidensticker's contribution is apparently one of the first steps in this direction and, but for the vestiges of the traditional interpretation, the article should be considered one of the best studies on the subject. Although the identification of Paul's opponents may, according to our view, not always be correct, Paul's attitude is depicted in a masterly fashion, while Father Miguens' historical analyses—as for instance in the chapter on the personal status of Paul—are of a rare perspicacity and reveal an outstanding sense of reality.

The *Liber Annuus* is a very remarkable piece of scholarship. Nowhere is space wasted on unimportant detail: all the articles are organically conceived and well-informed, and the volume as a whole gives a comprehensive picture of Paul's historic and religious personality.

David Flusser

THE DATING AND MEANING OF ANCIENT JEWISH COINS AND SYMBOLS. Six essays in Jewish Numismatics. 116 pp. I plate. Schocken Publishing House, Tel Aviv, Jerusalem, 1958. (*Numismatic Studies and Researches*, Vol. II).

The very active Israel Numismatic Society has presented numismatists with another study, a collection of six articles on Jewish coinage, covering

its entire range from John Hyrcan I down to the Second Revolt.

The book is the result of the teamwork of a number of numismatists, each of whom has specialized in a particular branch of ancient Jewish coinage, but the results of each individual's research have been constantly discussed by the entire team as well as at the meetings of the Numismatic Society: hence, it may be said that arguments and conclusions have been put on trial again and again before a competent forum.

This study is intended as a preliminary treatise to four volumes (the Hasmonean and Herodian Dynasties, and the First and Second Revolts, respectively) of the *Corpus Nummorum Palaestinensium* to be published in the near future. Furthermore, although no explicit mention is made in the preface, this book is an opportune refutation of the rather injudicious, not to say unwise, opinions advanced recently in an American publication on Jewish coinage: *The History of Coins and Symbols in Ancient Israel*, by W. Wirgin and S. Mandel (New York, 1958). Without solid scientific approach and with utter disregard of former authorities, one of the authors, Wolf Wirgin, sees fit to overthrow nearly every established conclusion and dating of the different issues of Jewish coins. The other author, Siegfried Mandel, asserts that the symbols on ancient Jewish coins (*lulab*, *ethrog*, palm-tree, anchor, umbrella, etc.) are almost exclusively of a sexual character, related to the idea of fertility.

The first essay (pp. 10-28), written

by A. Kindler, deals with the coins of the Hasmonaean Dynasty. After a short outline of the historical background, the author discusses the types, legends, denominations, minting authorities and dating. In the second part of his study, he takes issue with the opinions of Wirgin. As is well known, the Hasmonaean coinage is a complicated section of Jewish numismatics. Amongst the coins with the name of Yehohanan—formerly attributed *en bloc* to John Hyrcan I by Hill—Kindler assigns several to Hyrcan II, notably those coins with *rosh haheber*. This supposes, of course, that the Hebrew name of Hyrcan II was Yehohanan, like that of his grandfather Hyrcan I. However, the author follows Hill (against the theories of Reifenberg) in ascribing all coins with the name of Yehonathan or Yonathan to Alexander Jannaeus. An interesting suggestion is that on the well-known coins with A on top of the Hebrew legend, this A might point to Alexandra, mother of Hyrcan II. A full discussion of these questions will no doubt be given in the forthcoming volume of the *Corpus*.

Generally speaking, the essays which follow are of the same pattern; that is to say, they first present a positive explanation of their point of view and then they refute the statements of Wirgin, and, as far as the symbols are concerned, of Mandel. On pp. 29-41, J. Meyshan treats the coinage of the Herodian Dynasty where, fortunately, no difficulties in attribution arise. An attempt is made to establish the chronological order of the undated coins of King Herod



the Great. In the difficult question of the era on the coins of Agrippa II, the author accepts the conclusions of Schuerer and Hill. On the dated type of coin of Herod the Great, he follows Reifenberg in speaking of a *thymiaterion* whereas Hill considered this object to be a kind of head-dress. L. Kadman discusses on pp. 42-61 the coinage of the Jewish-Roman War; thick silver shekels and half-shekels, as well as bronze coins of "Year Four", are definitely ascribed to the First Revolt. Both positive and negative evidence has resulted from archaeological research. The fourth essay (pp. 62-80), likewise written by A. Kindler, treats the coins of the Bar Kokhba War. This is followed by a study (pp. 81-97) by E.W. Klimowsky of symbols on ancient Jewish coins. The curious "monogram" as well as the "cross" on some coins of Herod the Great await a satisfactory explanation. The author discusses at length Mandel's pansexual interpretation of many symbols. In the last essay (pp. 98-104), L. Kadman gives a summary of the development of Jewish coinage, including also—though they are not strictly Jewish—the Procurator coins, of which the types are generally well in line with Jewish sentiments. A final note sums up the theories of Wirgin and Mandel in twelve points. The book concludes with an index and a description of the twenty coins reproduced in the plate.

In conclusion, one may say that this collection of essays constitutes a precious contribution to the scientific research of Jewish coinage. It pre-

sents really new ideas and explanations which have a good chance of becoming final acquisitions for Jewish numismatics. Notably, the results of careful palaeographical research are promising. The necessity, however, of discussing the extravagant theories of Wirgin and Mandel gives the whole study a somewhat heterogeneous appearance. While this discussion was inevitable in the preliminary study, it would seem rather unnecessary to repeat it in the introductions to the final volumes of the *Corpus*.

One final remark: the reviewer thinks it an inconvenience to include in the present series of the *Corpus*, which is dedicated to city-coins, a number of volumes which deal with Jewish coins. Would it not be better to begin a second set of volumes dedicated exclusively to the Jewish coinage and reserve the first set for the Palestinian city-coins, as originally planned?

A. Spijkerman, O.F.M.

## PERSONAL STATUS IN ISRAEL

PERSONAL STATUS IN ISRAEL, by M. SILBERG, Faculty of Law of the Hebrew University, Legal Studies No. 4, Jerusalem, 1957. In Hebrew.

FAMILY LAW IN ISRAEL, by B. SCHERESCHEWSKY, Faculty of Law of the Hebrew University, Legal Studies No. 5, Jerusalem, 1958. In Hebrew.

For exactly 400 years, from 1517 to 1917, Palestine was incorporated in the Ottoman Empire, and because of this fact was submitted to a Muslim legal system. Now, according to the Koran, the "Peoples of the Book" (*ahl al-kitab*)—that is to say, the

Jews and Christians—are to be considered not as infidels, but as partially in possession of the true faith, and they are permitted, at least in principle, to live peacefully in Islamic territory. The Christian as well as the Jew is a *dhimmi*, a protégé of the Muslim *umma*, and enjoys freedom of worship and a fairly broad communal autonomy.

After the conquest of Palestine by the Allies and the establishment of the British Mandate, this legal system was maintained, and Article 46 of the Palestine Order-in-Council promulgated in 1922, expressly stipulated that the Ottoman civil law was to remain in force. Neither did Israel consider it necessary to modify this state of affairs; and the Proclamation published in the first number of the Official Gazette on 14 May 1948, ratified the Mandatory legislation on this subject.

In pursuance of this legal system, the matters which concern personal status—that is to say, marriage and divorce, alimony and maintenance, guardianship, legitimation and adoption of minors, legal incapacity, successions and wills—are, by civil law, exempt from the civil courts and subject to the competence of the recognized religious Communities, which apply their own law.

It is easy to appreciate the importance, from the juridical angle, of the study of legislation concerning personal status; and it was not without surprise that one noticed the absence of publications on this subject in the legal literature of Israel. All in all there were available only two im-

portant works, both published towards the end of the Mandatory period: *The conflict of laws in matters of personal status in Palestine*, by E. Vitta, and *The Jewish law of family and inheritance and its application in Palestine*, by E.E. Scheftelowitz.

Thanks to the Faculty of Law of the Hebrew University, we now possess a series of works which will gladden those who are interested in the multiple problems arising from the legal system of personal status. Below is a list for the benefit of those of our readers who are far from Israel and not in a position to follow closely the legal publications which have appeared recently: *On marriages and divorces out of the jurisdiction*, by A.V. Levontin, Jerusalem, 1957; *Muslim Law in Israel*, by S.D. Goitein and A. Ben-Shemesh, Jerusalem, 1957; and the two works referred to above. One should also mention the excellent work of P. Dykan, *Law of marriage and divorce*, which appeared in 1956 in the series of legal studies published by "Javneh", Tel Aviv.

M. Silberg is a judge of the Supreme Court and without doubt the specialist in Israel most qualified to treat issues of personal status. More than once his own decisions have served as the basis for the present jurisprudence, and each page of his work bears the double stamp of a theoretician and a practitioner of the law. His treatise consists of two parts: the first presents the Mandatory legislation interpreted and clarified by Israel jurisprudence. From this point of view, nothing could be more instructive in studying the evolution of

the law than to compare the above-mentioned work by Vitta with that of Silberg. The second part discusses in detail the provisions of the two laws passed by the Israel legislature: the law of 1953 conferring on the rabbinical courts exclusive jurisdiction in the matter of marriage and divorce of Jews in Israel, whether they be Israel citizens or residents in the country; and the law of 1951 granting complete legal equality to women.

The book is written with a lively pen throughout: the style is lucid and the discussions are conducted with admirable clarity. We venture to advise those who get tired of the legal prowess of Perry Mason to pick up Silberg for their bedside reading: they will lose nothing by the change.

B. Schereschewsky is also a judge, not of the Supreme Court but of the Jerusalem District Court. He does not deal, as Silberg does, with problems arising out of personal status in general, but only personal status in the Jewish Community. The title of the book is consequently misleading, or at least ambiguous: to be comprehensive, the author should have included the legislation of the Muslim, Druze and nine recognized Christian Communities. Within the limits that he set himself, the author has succeeded in presenting a clear study of the traditional Jewish legislation in its secular evolution and in its present-day application by the rabbinical and civil courts in Israel. Considering the complexity of that legislation, one must acknowledge that it is no mean achievement to have furnished law students with a clear and concise ma-

nual. The sole objection one might raise to the work is that it disregards the conflicts of laws and jurisdiction, notably the conflict possible between different religious Communities or between a specific religious Community and private international law.

*M. J. Stiasny, NDS*

PAGES OF THE GOSPEL READ IN GALILEE, by Mgr. GEORGES HAKIM, Archbishop of Galilee. 112 pp. St. André-les-Bruges, 1956.

This booklet will be welcomed by all who seek to understand the Holy Land in the light of the New Testament.

H.E. Mgr. Hakim, the Archbishop of Galilee, combines a perfect knowledge of the Holy Land and its people with a profound, meditative study of the Gospel; and the small volume which he presents will be of great value, not only to the many pilgrims who come to retrace the steps of the Master, but also to the large number of Christians interested in obtaining a clearer insight into the events which took place in this land nearly two thousand years ago.

Whoever is familiar with the Near East is aware of the permanency of its traditions and institutions, which frequently enable us to perceive the reality of past events.

The book is divided into two parts. The first describes "the Land He chose", and in a lively manner tells of the topography, climate, produce and dwellings of the Holy Land and their effect on the life of its people, all amply illuminated by quotations and references to the New Testa-



ment. The second part presents "the life He chose to lead". The author describes childhood, adolescence, betrothal and marriage according to the customs of the country; then with yet closer reference to the life of Christ, he proceeds to tell of Lake Tiberias and of Mount Tabor, of visits and banquets, of deaths and burials.

In reading this work, one is impressed by the actuality of the events described, also from the point of view of sociology and folklore, as Mgr. Hakim regards the inhabitants of

Galilee not with the hasty eye of the traveller, but with the patient, penetrating look of the shepherd tending his flock.

The volume is abundantly illustrated with photographs of the various landscapes and Holy Places which one would sometimes wish to be of more recent vintage. However this may be, the booklet in its present form is a valuable guide to all those who are interested in the Gospel in connection with the Land where it was enacted.

*Peregrinus*

## BOOKS RECEIVED

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LA MUSIQUE SACREE AU IIIème CONGRES INTERNATIONAL DE MUSIQUE SACREE DE PARIS. La Revue Musicale. Editions Richard Masse, Paris VIe.

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